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BIOGRAPHY.

LIFE OF ST. STEPHEN, THE FIRST MARTYR.

From the Christian Observer.

[Previously to entering on the life of this first Martyr, we think it proper to give our readers an *Introductory view of the first promulgation of Christianity.*]

THE preparation of the world for the coming of Christ was suitable to the grandeur of the event itself, and of the purposes which it was designed to accomplish. A mind rightly instructed perceives in the incarnation and sacrifice of Christ a glory which eclipses all that the universe ever beheld. Christ in the manger and Christ on the cross, are scenes of such infinite importance, in their causes and in their consequences, that such a mind can see the highest wisdom in that long preparation for the exhibition of them, which seemed good to divine Providence. That God should "at sundry times, and in divers manners, speak to the Fathers by the Prophets," might seem the ordinary and natural method of his intercourse with men; but that he should "speak to us by his Son," that he should "send forth his Son made of a woman," and that "God" should be thus "manifest in the flesh," is a "mystery so great," that it might well wait till "the fullness of time was come" for its completion. It becomes us, indeed, in no case, to prescribe

what it is fit God should do; but it is not unsuitable, either to our state or character, to inquire, with humility and reverence, into the fitness of what he has done.

This preparation, however, consisted not merely in various and increasing intimations of the approach of the Redeemer, calculated to awaken expectation and desire of that event, but in suffering the world to arrive at that pitch of spiritual darkness and moral depravity, which might demonstrate the necessity, and illustrate the mercy, of a new and brighter dispensation. This will appear upon a view of the *state of the Gentile world at the birth of Christ*. All the nations which occupied the vast extent of the Roman empire were degraded by the grossest superstitions and vices, varying according to the genius and circumstances of the respective people. Paganism had manifested itself to be so dreadfully vicious in its nature and tendency, that it was become the just object of contempt to the wiser part of mankind. It had been suffered to demonstrate its utter inefficacy

to benefit man ; yea, it had left him, and, in part, had led him, to debase himself lower than the very brutes. The apostle draws an awful picture of the immoralities of the Gentile world, in the latter part of the first chapter of his Epistle to the Romans. And all this was at a period when human genius shone with greater splendor than at any other ; and when the most refined and sublime intellects were occupied in the investigation of truth ! But “where,” asks the apostle, “is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolish the wisdom of this world ?” and hath he not demonstrated how despicable are genius, and acuteness, and almost intuition, when compared with “sobriety, righteousness, and godliness ?” The apostle plainly tells us that it was “in the wisdom of God,” for his own wise purposes, that “the world by wisdom knew not God.” (See 1 Cor. i. 18. *ad fin.*)

We may trace the same design in the *state of the Jewish nation at this period*. Our Lord chose that period for his appearance upon earth, when his own people were brought to the lowest state of degradation. Subjected to the Roman authority, with scarcely the shadow of liberty under Herod, and reduced after his death to the form of a province, they imbibed the worst vices of their masters. The priests and rulers were, in general, profligate men ; their religion had wholly degenerated from its primitive purity and simplicity ; the multitude were grossly ignorant and superstitious ; the learned were cap-

tious, disputatious, and trifling, and split into various sects and parties ; and the whole body of the nation, a very few persons excepted, had lost the true sense of their own scriptures, misunderstood the character of the expected Messiah, and, instead of a spiritual deliverer from sin, looked for a mighty conqueror, who should free them from their servitude. The Pharisees, Sadducees, and Essenes disputed with one another, not only upon subordinate points, but even upon the points essential to salvation. The oriental philosophy had infected their religious opinions. Their ritual was augmented by human inventions. The spiritual intention of it was lost. It was regarded as an external service, and their reliance upon it, in this view, for acceptance with God, was a fatal delusion, and their practice of it was carried to a ridiculous pitch of extravagance. Such was the state of the most highly favored of nations when the Messiah appeared. That this picture is not overcharged, the reader may satisfy himself by turning to the account which St. Paul has given of his own nation in Rom. ii.

It is scarcely to be conceived that the moral state of mankind could more loudly call for divine and peculiar aid. The civil state of the world too, was peculiarly favorable to the opening of a new dispensation. The Roman empire extended, at this period, over a great part of the known world ; and, being under the control of a single man, and enjoying an uncommon state of tranquillity, these circumstances facilitated the propagation of the Gospel, in a manner that no

former period could have done. At this juncture the Saviour appeared. The *Life and Death of Christ* demonstrate him to have been appointed to rescue wretched man from the bondage of darkness and sin. He came, indeed, in such a form, and taught such a doctrine, that he proved a "stumbling-block" to the carnal apprehensions of his own nation, and "foolishness" to the captious minds of the Greeks. But every circumstance attending his appearance upon earth was calculated to correct the false views and taste of mankind. Born in privacy, of humble parents, in circumstances of external meanness, and living retired and unknown, probably in the laborious occupation of his reputed father, but certainly in dutiful subjection to his parents, for by far the larger portion of his life, and proving hereby to a mind rightly instructed, that his "kingdom was not of this world;" yet, born above the course of nature by miraculous conception, he wanted not the acclamations of the heavenly host at his birth to reproach, as it were, the stupidity of his people, nor the homage of distant sages to reproach their ingratitude. He wanted not a harbinger to prepare his way, and make proclamation before the approaching king; but it was a proclamation of the true nature of his kingdom. He wanted not the clearest marks and evidences, that he was the very person who had been the object of the Church's expectation for several thousand years, and the subject of prophecies, types, and ritual institutions. And though the prophetic records of the nation pointed out

the very spot, the minute circumstances, and almost the very moment of his birth, yet so infatuated and sensualized were the people, though there was among them at this very time a lively and eager expectation of their Messiah, that none were found to bid him welcome, to do him homage, or to bear testimony to him, but the few spiritual and heavenly persons, whose minds were raised by divine influence above the tone of their nation, who entered into the true intent of the Scriptures, and "waited for redemption in Israel."

Before his entrance upon his public ministry, the divine wisdom that dwelt in him beamed forth with such clear indications, as to awaken surprise in the learned of his nation, and high-wrought expectations in the breasts of his mother and the faithful few. When he entered upon his ministry, it was upon a life of sorrow, of want, of poverty, of meanness, and of contempt. He had nothing of the greatness and bravery of the world. A voice from heaven had uttered, "This is my beloved Son, in whom I am well pleased, hear ye him," (Mat. xvii. 5.); yet, though he acted upon this authority, "he was despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him: he was despised, and we esteemed him not." (Is. liii. 3.)

The world has no notion of greatness and dignity but as it is connected with noise and display; but it was foretold of him, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets." (Is. xlii. 2.)

"He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Is. liii. 2.)

"His visage was so marred more than any man, and his form more than the sons of men." (Is. lii. 14.) His life was a demonstration of the nature of the religion which he came to inculcate. It embodied it, and brought it out to the eye. His actions, more perhaps even than his teaching, were a reproach to the leaders of his nation. His modest character reproached their ostentation; his mildness, their severity; his holiness, their impurity; his spirituality of mind, their sensuality; his laboriousness, their love of ease; and the largeness of his charity, their narrow and selfish feelings. Indications there were of spiritual authority, before which the worldly, and the hardened, and the profane, and the covetous, hurried from the precincts of the Temple; the subtle reasonings of the captious were silenced, and the obstinate pride of the haughty was abashed.

His whole system of teaching was rather directed to a rectification of error, by rescuing the Scriptures from the false interpretations put upon them, and to bringing men back to a discernment of true religion in its spiritual and vital nature, than to a full and explicit declaration of the nature of his kingdom, and the means of obtaining the divine favor. Much, indeed, he spake by way of anticipation, and which could not be fully understood till after his ascension, and that effusion of the Spirit which instructed the disciples in the true nature of his kingdom.

To pour farther contempt upon the objects of human estimation, and to evince without reasonable contradiction the divinity of the Gospel, he chose his companions, the future instruments of propagating the faith, from the unlearned and the poor. These he sent forth to announce the glad tidings throughout the province of Judea, with a charge to seek "the lost sheep of the house of Israel." (Mat. x. 6.) To these he added seventy other disciples, whom he "sent, two and two, before his face, into every city and place, whither he himself would come." (Luke x. 1.) To the Jews, the personal ministry of our Saviour was almost exclusively confined, his usual seat of abode being Galilee; and though his ministry was comparatively unsuccessful, yet many, who ranked not openly in the number of his followers, yielded to the authority and power by which he spake. Five hundred brethren are mentioned as witnesses of his resurrection. (1 Cor. xv. 6.)

The circumstances of his appearance were, like those of the whole dispensation of the Gospel, adapted to try the state of men's minds, he "being set for a sign that should be spoken against,—that the thoughts of many hearts might be revealed." (Luke ii. 34, 35.) His glory was so veiled, that, while the believing eye could discern, and the humble heart receive him as "the Holy one and the Just," yet the proud and the carnal could "desire a murderer to be granted to them, and kill the Prince of Life," (Acts iii. 13, 14;) for "had they known," says the apostle, *i. e.* with irre-

sistible evidence, "they would not have crucified the Lord of Glory." (1 Cor. ii. 8.) And though his death was necessary for the salvation of his very murderers, and "the Son of Man went as it was determined," yet "woe to that man by whom he was betrayed." (Luke xxii. 22.) He was betrayed by an apostate disciple, dragged to the tribunal of his own creatures, abandoned by his nearest friends, arraigned and condemned upon false accusations, mocked, and insulted, and spat upon, and scourged, and led away to consummate at once his sufferings and his sacrifice upon the cross, the bitterness of which hour he had already anticipated in his conflict in the garden, when his agonies had drawn from him as it were great drops of blood. But over him the grave had no power. As he died for our sins, he rose again for our justification; and, after giving sufficient evidence that he had raised out of the grave that very body with which he entered it, he ascended into heaven to assume his mediatorial throne, and exercise that office of intercessor for which he had been qualified by his own sufferings, and that dominion which was the reward of his obedience.

The nature and end of their Lord's death, and the divine purpose in the separation of their nation, were very imperfectly understood by the disciples themselves; much less had they any notion of the extent of that commission which they had received, though it was expressed in such general terms, "Go ye into all the world, and preach the Gospel to every creature." (Mark xvi. 15.) But their pre-

judices as Jews were to be removed gradually. Many things, our Lord told them, he had to say to them, but they could not bear them then. For wise reasons it had seemed good to the great Head of the Church to separate the Jewish nation from the rest of mankind, by a peculiar hedge of distinction; not, as was repeatedly declared, for their own deservings, for, to illustrate the freedom of his acting and its independence of any merit in the creature, he chose for this end a nation remarkably obstinate and rebellious; but to preserve upon earth, till the coming of the Messiah, some traces of true religion, and to be a picture and shadow of his especial favor to his spiritual Israel. In common with the rest of the nation, the disciples had imbibed the prejudice that peculiar privileges were attached to the Jews, and admitted with great difficulty the disagreeable truth, that this peculiarity of privilege was to be annihilated, the wall thrown down, and the Gentiles received into a full participation of Christian blessings. This discovery is spoken of in the Epistles as "the mystery hid from ages and generations."

Previously, however, to their being enlightened in this mystery, they were to receive a *preparation for their mission by the effusion of the Holy Spirit*. It seems that their first apprehensions of the extent of their commission were, that, after beginning at Jerusalem, they should go into all nations, but confine their ministry to the Jews dispersed in these nations. Christ had promised his disciples the presence of the Holy Spirit

under the appellation of The Comforter, or, as the word imports, an inward monitor or invigorator; and his influence upon them on the memorable day of Pentecost was not only of that extraordinary kind, which was peculiar to the first preachers of the gospel, and whereby he endued them with the knowledge of tongues, which they had never learned, and with the occasional power of discerning spirits and of working miracles, but it partook also of that ordinary influence which is common to all Christians, though carried, in the case of the apostles, to a higher degree than common, because their circumstances required it. Light burst in upon their minds; the Scriptures of the Old Testament were seen to bear one uniform testimony to the spirit, the character, and the kingdom of their ascended Master; his own words, which were forgotten or misunderstood, or not comprehended at all, were called to mind, and, in general, fully apprehended; fears, and doubts, and reluctances were removed, and fortitude, boldness, love, and an ardent zeal for the interests of Christ and the salvation of their brethren, fired their breasts. They lost their prejudices respecting a temporal kingdom; they acquired a deep sense of their depravity and helplessness, and of their infinite obligations to redeeming mercy, and, with affections set on things above, and an ardent desire to follow their Master to a better world, they went forth to exhibit a pattern of simplicity and godly zeal to all their followers in the Christian ministry to the latest age. Little had they un-

derstood of the expected influence of the Holy Spirit. Some indistinct ideas they had, no doubt, by this time acquired of the true nature and intent of his effusion; but it is highly probable that worldly hopes and expectations still occupied their minds; but, as "they continued in prayer and supplication" for the promised blessing, it was not long withheld.

The progress of the Gospel in Jerusalem, after this effusion of the Spirit, was great and rapid. Such were the effects of this extraordinary effusion upon the apostles, that, while some wondered at the miracle, others mocked them as intoxicated with wine. But Peter directed them to the prophet Joel for an explanation of what they saw and heard. In his interesting discourse upon this occasion, which is recorded in Acts ii. he labors to convince his hearers of sin, and, the divine blessing accompanying the word, multitudes being pricked in their hearts cried out, in the spirit of true penitents, "Men and brethren, what shall we do?" The apostle replies as a minister of reconciliation, in fulfilment of what his Master had declared to be his purpose, "that repentance and remission of sins should be preached to all nations, beginning at Jerusalem." (Luke xxiv. 47.) Three thousand souls were added to the Church. From a miracle wrought by Peter and John upon a lame man, Peter took occasion again to preach repentance and remission of sins. The Church was increased to 5000. The apostles being brought before the Sanhedrim, Peter with undaunted cou-

rage charged upon them the death of Christ, and asserted the great truths which he had before testified to the people. The assembly enjoined silence upon the apostles, but they boldly urged the superior authority under which they acted; and, returning to their companions, united with them in fervent prayer for courage and success. And their prayers were answered. The falsehood of Ananias and Sapphira was an occasion of impressing the Church with reverence and godly fear. Signs and wonders were wrought in great numbers by the apostles, "in the name of the holy child Jesus," and multitudes were added to the Church. The apostles were committed to prison, and again brought before the Sanhedrim, and this opportunity was seized by St. Peter of again declaring the truth to the great council of the nation. How much is the effect of divine grace upon the mind of this apostle to be admired! He who dared not to avow his Master in the face of a simple maid, now boldly charges home the murder of him upon an enraged assembly, and attests that there is salvation in no other name! The Sanhedrim would have proceeded to violence, but were diverted by the wise counsel of Gamaliel, and contented themselves with causing the apostles to be beaten, and dismissing them with a charge to speak no more in the name of Jesus. "And they departed," says the sacred historian, "from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they

ceased not to teach and preach Jesus Christ." (Acts v. 41, 42.)

There is something in the picture which the first chapters of the Acts of the Apostles draw of the rising church, upon which the mind dwells with singular satisfaction. The simplicity of her doctrines, the faithfulness of her pastors, the subordination of her members, the strictness of their unity, the fervor of their charity, and the purity of their conversation, exhibit the true nature of christianity. If the scoffer reproach us with the divisions, and disorders, and corruptions of the Church and her members, we will refer him back to this account of what christianity once was; and we will boldly assert, that this it still is and ever will be, so far as it is in reality received. Our own minds may be perplexed and confounded when we enter into the subtle and endless wranglings of after times, and our own hearts sicken at the prostitution of sacred things to every wicked inclination of man, but we will revive ourselves by turning back to drink at the pure fountain of truth and holiness.

The means of propagating the faith have ever been the same. The history of the Church demonstrates that success has accompanied the preaching of the Gospel, in proportion as the Ministers of the Church have held forth the doctrine of the Cross with fidelity and fervor, and her members have adorned it by their charity and purity. And if "the kingdoms of this world" are to become "the kingdoms of our God and of his Christ," we must expect it will be accomplished in the same

manner. The true obstacle to the propagation of the Gospel is the state of the Church ; and out of her present state of discord and defilement she, perhaps, is not to be brought but by "the spirit of judgment, and the spirit of burning." (Is. iv. 4.) But whatever may be necessary to prepare her as a fit instrument for evangelizing the world, and whatever her true members may suffer while she is in the furnace of trial, still they will continue daily and earnestly to pray, "Thy kingdom come!"

After this brief view of the first promulgation of Christianity, in which we find the apostles "rejoicing that they were accounted worthy to suffer shame for Christ's name," we turn your attention to the Martyr
ST. STEPHEN.

It was not long before the malice of the enemies of the first Christians subjected their faith to a trial still more severe than it had yet experienced. They had endured insults, threatenings, stripes, bonds, and imprisonment ; but now that declaration of their Master was to be accomplished ;—"the time cometh, that whosoever killeth you will think that he doth God service."

The leader of that "noble army of martyrs," who followed Christ even unto death, was St. Stephen. The Sacred History gives us no particulars of his country or kindred. That he was a Jew, appears evident from the whole strain of his apology before the Sanhedrim. (Acts vii.) Some of the ancient writers number him among the seventy disciples. This seems, however, to be little more than

conjecture, although his thorough acquaintance with the Jewish and Christian dispensations, and their relation to each other, and the sacred learning and great ability with which he defends the Messiahship of Christ against its most subtle opposers, would seem to favor the opinion, and to indicate that he had enjoyed the advantage of our Saviour's personal instructions. As he united to these acquirements an undaunted boldness and fervent zeal, and as he also possessed a large measure of that spiritual influence which had been lately shed upon the Church ; he was eminently fitted to defend the cause of his Master against his unbelieving countrymen, and to glorify him in the very agonies of death.

The number of the disciples was now greatly multiplied. Many of these were native Jews, born in Judea, and speaking the language of the country. Others were foreign Jews, born and educated in some country where the Greek language was spoken, and therefore called Grecians or Hellenists. These spake the Greek language, but corrupted by Hebraisms and Jewish idioms, and used no other Bible than the Greek Septuagint Translation.* Jealousies arose

* The above account of the Hellenists is that generally received ; but Salmasius (*Comm. de Hellen. Qu. 1, 2, 3, 4, 5. præcipue, p. 232.*) as quoted by Cave, gives a very different account of them. He says, that no people ever went under this notion and character ; that the Jews, wherever dispersed, were not a distinct nation from those who lived in Palestine ; that there never was any peculiar and distinct Hellenistic dialect ; and that no such dialect is mentioned by any ancient writer ; and that the phrase, so far from implying one who spoke a corrupt language, would rather give the

between these Grecians and the Hebrews. The apostles had probably intrusted the ministration of the Church's alms to some persons, who either were in reality partial to the widows of their own nation, or of whom the Grecians, as is natural to men under their circumstances, entertained groundless suspicions; and they were too much occupied in the spiritual concerns of a numerous Church, to pay that attention to the distribution of the common stock among the poor, which was requisite to remove all occasion of mutual jealousies. How soon do we see the fair face of the Church disfigured by contentions! Little ought we to wonder at the enormities of its subsequent history, when we find such strong proofs of human corruption in its members, under the immediate government of the apostles themselves.

This dissention, however, was of short duration; and, by the prudent care of the apostles, harmony was completely restored. They called the multitude of the disciples together, and, having represented to them that the distribution of the common stock to the poor was a business of too much labor to consist with their due attention to those more important parts of the apostolic office, to which they desired to give themselves continually, "prayer and the minis-

try of the word," (Acts vi. 4.) they directed the disciples to select seven holy and wise men, to whom the care of the poor might be committed. This was the origin of deacons in the Christian Church, whose peculiar office it was at first to "serve tables," that is, to minister to the necessities of the poor, and to undertake the distribution of the Church's funds. And yet had this been their only employment, the apostles would scarcely have been so particular in their choice of persons, nor have set them apart with such solemnity. Their "serving tables" implied further, their attendance at the Table of the Lord's Supper, and at the Agapæ, or Love's Feasts; both being then administered daily, and at the same time. And that their office extended still further, we find in the case of St. Philip, one of these seven deacons, whom the Sacred History soon after represents as preaching the Gospel and baptizing.

It is on the institution of this new order of officers in the Church, that we first hear of St. Stephen; who, in the enumeration given (Acts vi. 5.) of the seven deacons presented to the apostles for their approbation, is distinguished above the rest by this strong attestation, that he was "a man full of faith, and of the Holy Ghost." The seven deacons were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas; and as all these names are Grecian, it is probable that they were chosen from that part of the Church which had complained against the other. The ingenuous and liberal spirit, which

idea of one who expressed himself in better Greek than ordinary. He considers them as not of the Jewish race, but Greek or Gentile proselytes, who had first embraced judaism and afterwards christianity; and, therefore, as not here opposed to Jews, but to the Hebrews, who were Jews both by religion and descent.

appears to have been exercised on this occasion by the Hebrews, served to repress the first risings of dissention, and was made to conduce to the enlargement of the Church. United again in the spirit of Christian charity, "the Word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts vi. 7.)

The Jews tell us, that there were not less than 480 synagogues in Jerusalem, for prayer and the exposition of the law; connected with which were schools or colleges, for the instruction of young persons. Many of these schools were erected at the expense of Jews residing in foreign countries, after whom they were named, and who sent hither their youth to be educated in the knowledge of their law and religion. "Stephen, full of faith and power," having done "great wonders and miracles among the people," and having thereby awakened the malice and opposition of the Jews, five of these synagogues combined together to encounter him;—the synagogue of the Libertines, that is, as Cave supposes, Jews emancipated by the Romans;—the synagogue of the Cyrenians, that is, Jews who inhabited Cyrene, a famous city of Lybia;—the synagogue of the Alexandrians; that of Cilicia, in the Lesser Asia;—and that of Asia, that is, that part of Asia Minor which lay near to Ephesus. These all rose up to dispute with Stephen.

The Sacred History is silent concerning the particular subject of disputation; but it in-

forms us that his adversaries "were not able to resist the wisdom and the spirit by which he spake:" a remarkable and direct fulfilment of Christ's promise to his disciples, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." (Luke xxi. 15.)

Unable to refute St. Stephen, yet unwilling to yield to the truth, and enraged at the triumph it had obtained, these men no longer ventured to oppose him with open argument, but betook themselves to the basest methods of silencing him. They suborned false witnesses against him, hoping that he might thus fall a sacrifice to their malice, under the same pretexts which had been alleged against his Master. "We have heard him speak," said they, "blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." (Acts vi. 11—14.)

Stephen was now standing as a criminal before the Sanhedrim, charged with having declared, that Jesus of Nazareth should effect the ruin of the Temple and the abolition of the Mosaic institutions.

It may be here observed, that these accusations were grounded upon the very errors which blind

the Jewish nation to this day ; and Stephen's manner of combating them, is that which seems the most likely of all others to be successful with that infatuated people. A late able writer,* states these errors to have been, "That God had promised to them in their father Abraham the possession of the land of Canaan, that is, the enjoyment of this present world ; and that they were to serve him with this expectation. This was their first and greatest error ; the foundation of all the rest. For from hence it followed, that the kingdom of their Messiah was to be a kingdom of this world : and as Jesus of Nazareth did not affect such a kingdom, but declined it, they concluded he could not be the person ; and that God had showed it, by leaving him to be despised, persecuted, and put to a shameful death. Concerning themselves they thought, that as God had chosen them for his people, they should never fall away, and be separated from him : that their law and their temple being intended for perpetuity, would never be abolished : and lastly, That the church of God and its privileges should not be extended to the Gentiles, and that the Gentiles never would be taken into it."

The speech of St. Stephen before the Sanhedrim (Acts vii.) is a refutation of all these errors ; and his method of arguing, though at first view it may not seem pertinent to his subject, was certainly felt to be so by the Jews, whom it inflamed with implacable rage.

* See *A Letter to Three Converted Jews*, by the Rev. W. Jones. Works, vol. xii.

All who sat in the council, looking stedfastly on him before he entered upon his defence, saw his face as it had been the face of an angel ; but neither this, which was probably a divine attestation on his behalf, nor the cogency of his reasoning, nor his forcible appeal to their consciences, could save the holy man from their fury :—"They were cut to the heart, and gnashed on him with their teeth." But he, regardless of what was passing around him, "being full of the Holy Ghost," his heart wholly occupied with divine things, "looked up stedfastly into heaven, and saw the glory of God," some bright and sensible appearance of the Supreme Majesty, "and Jesus standing on the right hand of God," clothed in the robes of our glorified nature, and in a posture of readiness to protect and help, to crown and reward, his faithful servant. So easily can God satisfy, and even delight us in the want of all earthly comforts, and even in the extremity of suffering. Divine consolations are often thus nearest to us, when human aid is farthest removed.

He had no sooner made known his vision, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God," than the patience of his enemies was exhausted. Blinded by their fury, regardless of the illegality of the procedure, and taking it for a fact demonstrated by his own declarations that he was a blasphemer, "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him." (Acts

vii. 57, 58.) But how honorable to christianity is the scene now drawn by the sacred writer! The charity of the dying martyr is as fervent as his faith is firm. He had with severity reproached his adversaries for their malignant resistance of the truth; but when they touch even his own life, he falls before them without an opposing word. In defence of the truth he was valiant; but he yields up himself without a murmur to their cruel rage. The closing words of the historian are pregnant with weighty instruction:—"And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep;" which is the usual phrase, whereby the New Testament beautifully describes the death of true Christians; and, in the present instance, it strikingly contrasts the tranquillity of the dying martyr, with the fury of his murderers.*

* Very different opinions have been entertained, both in former and later ages, concerning the time of St. Stephen's martyrdom. Among the moderns, Cave

"The eloquence of a Cicero," says an admirable historian of the church of Christ, "would be mere feebleness on this occasion. All praise is below the excellency of that spirit which shone in this first of martyrs. Let it stand as an example of the genuine temper of martyrdom, of real faith in Christ, and of real charity to men; and let the heroes of the world hide their heads in confusion."

places it in A. D. 33, the very year of our Lord's ascension, or the beginning of the following year; to which latter year Bishop Pearson assigns it. Valerius, in his Annotations upon Eusebius' Ecclesiastical History, mentions various opinions of ancient writers upon this subject. As the passage may be acceptable to some, it is here subjoined as quoted by Lardner:—*Quo anno Stephanus martyrii coronam adeptus sit, non convenit inter omnes. Alii eodem anno, quo passus est Christus, lapidatum illum volunt. Ita diserte scribitur in Excerptis Chronologieis, quæ cum Eusebii Chronico edidit Scaliger, page 68. Et hæc videtur fuisse Eusebii sententia, ut ex hoc loco apparet. Alii vero triennio post Christi mortem martyrrium Stephani retulerunt. Ita scribit in Chronico Georgius Syncellus. Multi etiam ulterius processerunt, et Stephanum anno ab ordinatione sua septimo passum esse scripserunt. Inter quos est Evodius apud Nicephorum, et Hippolytus Thebanus, et auctor Chronici Alexandrini, qui anno Claudii primo martyrrium Stephani adsignat. Vales. Annot. in Euseb. l. 2. cap. i.*

RELIGIOUS COMMUNICATIONS.

ON THE DIVINITY OF CHRIST. NO. VI.

(Continued from page 446.)

I shall now proceed to exhibit further evidence of Christ's divinity from his being the object of religious worship. The argument from this topic is comprised in these two propositions:

first, that God is the only proper object of religious worship—secondly, that Christ is the proper object of religious worship. If these premises can be maintained, the divinity of

Christ must be admitted as the necessary conclusion.

First. God is the only proper object of religious worship. There is what may be called a civil worship, a homage in expressions of honor and respect, which may lawfully be given to men. But religious worship is a peculiar kind of honor and homage, which is due only to God, as an acknowledgment of his divine perfections. Now the giving of religious worship to any being but God, is forbidden. The first and second commandments forbid our having any other God besides JEHOVAH: nor may we worship or serve any other in heaven or earth. For the Lord our God is a jealous God. The same prohibition is enforced, and with the same reason repeated, Exod. xxxiv. 14. *Thou shalt worship no other God. For the Lord, whose name is Jealous, is a jealous God.* When Christ was tempted by the devil to worship him, he rejected the proposal with indignation, Mat. iv. 10. *Then said Jesus to him, Get thee hence Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* And Paul tells the Galatians, that when they knew not God, they did service to those who *by nature* are not God, Gal. iv. 8. which teaches us that religious service is due to him only who is God by *nature*, not to any one who is pretended to be God by *office*.

It has been said, though God is the only proper object of *divine* worship, yet *religious* worship of a lower kind may be given to Christ, though he is not God by nature, since God

has given him great authority.

I answer. The distinction between divine worship, and inferior religious worship is not admitted in the Scriptures. The rule is, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* No religious worship or service is to be given to any one, who is not the true God. It seems that it was only a lower kind of worship that the Devil tempted Christ to give him, as the subordinate lord of this world. He did not pretend to have independent, underived power and propriety in and over the kingdoms of the world. For he said that all that he pretended to own was *delivered to him*. But he asked to be worshipped as the person to whom *all these things were delivered*, so that he could give them to whomsoever he pleased. "He was not so impudent," says Grotius, "as to deny God's right in the empires of the world." And the force and pertinency of the reason, which Christ gave for refusing to worship him, depends on this construction of the precept, that no kind of religious worship may be given to any but to God alone. Inferior religious worship is therefore unlawful. It is unfit to be offered to God, and we are forbidden to worship any besides him. Religious worship is an honor for which God is jealous, and will not allow it to be given to another.

Secondly. I am now to prove that Christ is a proper object of religious worship. From comparing the Scriptures of the Old and New Testaments together, it has, I think, been shewn that the Son of God is JEHOVAH, the

Maker and Governor of the world, the God of Israel. And that, Jehovah was worshipped by the Fathers is taken for granted. But I shall give some instances, which seem plain and indisputable, that it was Christ whom they worshipped.

In Gen. xlviii. 15, it is said, *Jacob blessed Joseph and said God, before whom my Fathers Abraham, and Isaac, walked, the God that fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads.* This is mentioned by the apostle, Heb. xi. 27. *By faith Jacob, when he was a dying, blessed both the sons of Joseph, and worshipped, leaning on the top of his staff.* The object whom he worshipped was the angel, who had redeemed him from all evil, to whom divine names and titles are given, and who was the Son of God. That *one person* bears all these several titles appears, because the word *bless*, in the Hebrew, is in the singular number. And the names and titles ascribed to him prove him to be that divine person, who in the fulness of time was manifested to destroy the works of the Devil. Here I willingly adopt the words of Dr. Mayhew; “was it not the *Logos*, he who “was styled by way of eminency the only begotten Son of “God, the first born of every “creature. He who was im- “perfectly known even under “the Old Testament by these titles, The angel of the Lord’s “presence, the angel of the covenant, the messenger of the “covenant,” 14, Sermons page 417. This was the Angel whom Jacob worshipped by faith. Religious worship was often paid

to this Angel of God’s presence, when appearing to the people of God. Indeed whenever we read of the appearing of the Lord, we are to understand it of the Son of God. This was the sense of the ancient Fathers, Justin Martyr, Irenæus, Tertullian, Origen, Clemens Alexandrinus; Dr. Clark also, though suspected of favoring the Arian hypothesis, gives into the same opinion.

Further. That Christ is a proper object of religious worship is evident, because all the angels of God are commanded to worship him, Psal. 97. 7; Heb. i. 6. And Isaiah saw in vision the seraphim worshipping the Lord, Isai. vi. 1. 4. But John says it was the glory of Christ that Isaiah saw, and he spake of him, John xii. 41. The same John had also a vision of the angels and saints worshipping him, who sat on the throne, and the Lamb; proclaiming the Lamb worthy to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And ascribing blessing, and honor, and glory, and power, to him, Rev. v. How can any, who candidly consider these things, deny that Christ is worthy of religious worship?

The sacred historians inform us that Christ was often worshipped while on earth: nor did he ever refuse the worship which was offered to him. The apostles would never allow any to worship them. And when John would have worshipped an angel, probably taking him to be Christ himself, he was immediately checked. See thou do it not. I am thy fellow servant. Worship God. Rev. xxii. 8.

But some suggest that the worship, which was offered to Christ upon earth, was only civil respect, which he received as a prophet or teacher. I answer Christ was worshipped as the Son of God. When the disciples had seen him walking on the sea, and calming the tempest with a word, they came and worshipped him, saying, truly thou art the Son of God. The man born blind, to whom Christ gave sight, believed that he was a prophet: but we do not find that he worshipped him till he understood that he was the Son of God. John ix. 38. Indeed the worship, which it is said he received from some, might be no more than civil; but there were some who worshipped him as the Christ, the Son of God; if these thought him a divine person, then it was religious worship, which they offered to him.

We are told indeed by some learned men, that the Jews had no notion that their Messiah should be any thing more than a mere man.* Whence they had this information I know not. It is certain that those prophecies of the Old Testament, which plainly point out a divine person, one who is more than a mere man, have commonly been understood by their ancient doctors, as prophecies of the Messiah. Such as Isai. ix. 6. Jer. xxix. 6. Mic. v. 2. Mal. iii. 1. Psal. cx. Psal. 2. In the last of these prophecies

* It is not improbable that many of the Jews might think that the expected Messiah would be no more than a mere man, as there are numbers of nominal Christians, who have this notion of the person of Christ. But that this was the opinion of all the Jews wants proof. The contrary to this seems to be evident from the New Testament.

worship is demanded for him, and a blessing is pronounced on all who put their trust in him.

It is also certain that among the Jews in our Savior's time, the Messiah had the title of *Son of God*. Peter said thou art Christ, the son of the living God. They who believed not that Christ was the Messiah, styled the Messiah the Son of God. So the high priest adjured Christ to tell him whether he was the Christ, the Son of the living God, Mat. xxvi. 63.

Now Christ claimed to be the Messiah, the Son, the only begotten of the Father. The question then is, how was this understood by the Jews? Did they think that the only begotten Son of God was no more than a mere man? Or did they think that the import of this title was, that he was a divine person?

By the accounts which we have in the Gospel, it seems plain that for a person to call himself the Son of God was in the opinion of the Jews to make himself God, equal with God, which certainly was more than could be said of a mere man. For it is said that the Jews sought to kill Christ, because he said that God was his Father, *making himself equal with God*, John v. And they said that Christ's saying that he was the Son of God, was blasphemy, Mat. xxvi. 65. Now what colour had they to accuse Christ of blasphemy for which he ought to die, because he said he was the Son of God, if they understood nothing more to be meant by this title, than what might be said of a mere man?

We are also told, John x. 30. 39, That when Jesus said, *I and*

the Father are one, the Jews would have stoned him for blasphemy, because he being a man *made himself God*. To which Jesus answered, "Say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the *Son of God*?" We see that when Jesus said he was the *Son of God*, he meant the same, as when he said that *he and the Father were one*. And the Jews thought that this was blasphemy, *making himself God*. As Christ has explained, and as the Jews understood this title of *Son of God*, it is of the same import with being *one with the Father*, and that *he was in the Father*, and *the Father in him*, which surely implies that he was more than a mere man. The Jews then had reason to think that by calling God his Father, and himself the Son of God, in this sense, he did make himself God, equal with the Father. And they who worshipped him as the Son of God, rendered religious worship to him; and they who believed not that he was a divine person, condemned him for blasphemy. But this passage will be further considered.

A Christian of the Old School.

(To be continued.)

REPLY TO E. H.*

Messrs. Editors,

In the Panoplist, and Missionary Magazine for August, 1808, is a piece on Church Government by E. H. on which I submit the following remarks.

* Our readers will please to recur to our Note to Correspondents, in the No. for July, p. 96, for the principles on which we insert the following communication.

"All the churches instituted by the apostles," E. H. observes, "we must believe, were of one form, and of like organization. The instances, in which we find a plurality of elders, are sufficiently numerous to prove, that they are required by the gospel order of the Church," But,

Are "numerous instances," the only things to be taken into the account? Are not the churches, of which we have a particular history in the New Testament, very few, compared with the whole number instituted by the apostles, and evangelists? And are not these few the churches of the great cities? churches, which probably receded, and could support, a plurality of elders. By what rule, then, can we fairly conclude from the instances mentioned, that every church, however small, had, or that the gospel constitution required, a plurality of elders?

If the inspired writers had given a particular history of all the churches; and, in respect of those in the country, had spoken of one pastor only in a church; would it be proper to call this a contradiction in the account? But, admitting, that in a history of all the churches, each might appear to have enjoyed a plurality of elders: yet, even in this case, should we be obliged to conclude that they were all ordinary pastors, and teachers? I think not. The name, elder, was a title of respect, as that of deacon, pastor, or bishop, was of office. In distinguishing between the different orders of officers, set in the churches, Paul has used the names of office. He has not in one instance spoken of elders as

an order distinct, from prophets, helps, and governments. In the church at Jerusalem, and in the meeting held to decide on the question about circumcision, elders are indeed spoken of in distinction from the apostles. "The apostles, elders, and brethren" formed the decision on that question. But, were there no prophets in that council? Were none of the deacons present, whom the apostles had solemnly set apart by prayer, and imposition of hands? Were not the prophets and deacons required to be of a respectable character? Did they not hold important offices in the church? And might not their brethren, following the rules of propriety, have applied to them, as well as to their pastors, the respectful title of elder? Or, must we suppose that the apostles, and ordinary pastors only, and private brethren, composed that council?

Timothy and Titus were appointed to ordain elders in the churches. But the question occurs; were they appointed to ordain pastors and teachers only? From the instructions given to Timothy on the qualifications required of deacons, as well as of pastors, may we not conclude, that they were appointed to ordain both? According to this supposition, "the elders in a city" might sometimes mean one bishop only, with the usual number of deacons. These remarks may suffice to show, that the several instances of *elders* mentioned in the New Testament do not sufficiently prove that the gospel order of the church requires a plurality of *pastors*: and that this would not have

been clearly asserted or proved, had similar instances been mentioned in respect of all the churches instituted by the apostles.

After saying that the angel in each of the seven churches of Asia was a collective body, or council of elders, our author adds, "that it was so, is undeniable in the instance of the church of Ephesus, whose elders, whom Paul commanded to feed the church, were the angel addressed in relation to the same duty, by John." But,

Did not John write nearly forty years after Paul addressed the elders of that church? And was not this time enough for the elders, by a natural course of things, to be reduced to the constitutional number, before John wrote? And, from his address, should we not suppose this number to be one pastor to a church? How then does it appear undeniable from this instance, that the angel was a council of elders?

The words, *you*, and *some of you*, in the epistle to Thyatira, may refer to the brethren; for it appears that John addressed the churches through their pastors. "He that hath an ear, let him hear what the Spirit saith unto the churches."

Mr. E. H. after exhibiting what he supposes to be sufficient evidence to prove, that every church should have more than one pastor; proceeds to consider their official duty. "They have," he says, "two distinct offices united; as rulers, they are pastors; as dispensers of the word, they are teachers." But, is it proper to divide the office of the gospel minister into two, and to consider them as distinct? If he

have two offices that are distinct, has he not two distinct, separate employments, which, in the nature of the case, would admit of being divided between two men; the office of one being to teach without ruling; and of the other, to rule without teaching? But, does the gospel minister, in teaching, cease to act in the official character of pastor, and ruler? And in ruling, as a pastor, does he cease to act in the official character of teacher? Or, indeed, can the pastoral authority, instituted by Christ, be executed without teaching? Is it not by teaching that the pastor is to bear rule?

Mr. E. H. having divided the office of the gospel minister, passes in silence over the duties attached to the office of a teacher, and proceeds to consider the official duties of a pastor. He remarks that "the joint exercise of authority by the elders," or pastors, "of a church is another circumstance of importance.—Paul addressed the elders of the church of Ephesus, as a brotherhood or presbytery; they were *unitedly bishops* of the same church; the angel" of the church addressed by John, "is spoken to as a collective body, or presbytery." Does this writer mean that the pastoral office is of such a nature that it cannot be held, and executed, by an individual elder? and that it must therefore be divided amongst, and executed, by a number? Had the elders of the church of Ephesus nothing to do, as pastors, or overseers, in their individual capacity? And must we consider most of the gospel ministers at this day, as in circumstances, which render it impos-

sible for them to hold the office, and perform the duty, of pastors? We must, if Mr. E. H. be correctly understood, and have the Scriptures to support him. On the subject of their joint authority, he adds,

"The angel of the church is spoken to as having authority over both officers, and private members of the church:—the angel, in all these instances, is an authority, not formed for the occasion only, and thus to exist no longer, but abiding, competent to the trial of all cases that occur, and responsible for doing it." The pastoral duties to which the writer refers are those only of ordination, and church discipline. And he supposes the angel of each church to be a council of pastors, to the exclusion of the brethren, invested with the authority of judges "to control the decision of any judicial question." But, "how far, or in what manner," the brethren should participate in forming the decision, he does not say. Corresponding, however, with his views of the council of elders, as a court of judges, he considers the brethren, as a body of jurors, called on the occasion, to give consent, and form to their decrees. But, what if the brethren should not concur with the judges to give form to their decrees? In this case, Mr. E. H. has not explicitly suggested what should be done: nor where Christ has lodged the decisive power; but he seems to intimate, that, as gospel ministers, not in their individual capacity as teachers, but in their joint capacity as pastors, must rule, and rule by ordaining decrees; so the brethren must obey them by

yielding a ready concurrence. Is this a bold construction of our author's system of obedience due from the brethren to their pastors? If these are pastors and rulers in their joint capacity only, and if they bear rule, only by deciding on measures of ordination, and discipline, and by forming decrees to be offered to the brethren for concurrence; is it possible to conceive that the brethren should have any other chance to obey them as pastors and rulers? This system of prerogative and obedience has indeed nothing to fear from the want of a decisive power. And that this is our author's real plan of church government appears probable, as he makes the council of pastors, "competent to the trial of all cases that occur, and *responsible for doing it.*" If Christ be supposed to hold the mere council of elders, without the brethren, responsible for the execution of his law; must he not also be supposed to have invested them with ample, and decisive power for the work? Is it not on this supposition, that our author speaks of the elders, as having "authority to control the decision of any judicial question?"

The Scriptures, which he has adduced in support of his views remain to be considered, and to be considered in relation to this single point: Whether Christ, as above stated, has committed the judicial power in the church to the eldership, to the exclusion of the brotherhood? In the affirmative of this question he has advanced the following scriptures.

"Remember them, who have the rule over you, who have

spoken unto you the word of God. Obey them that have the rule over you, and submit yourselves; for they watch for your souls." These two verses indeed require brethren to obey their teachers, or spiritual watchmen, as rulers. But in what way are they supposed to rule? Is it by speaking unto the people the word of God? Or is it by ordaining decrees in council for their concurrence? If it be in the former, and not in the latter way; then these verses do not touch the question on the pastoral authority of a council. Whoever shall attend to the original will find, that the word for *ruling* signifies *going before*, or *guiding*; and that the word for *obey* literally expresses the duty of Christians to put a respectful confidence in the integrity of their spiritual guides; who indeed have a claim to this, if they appear to "watch for their souls as they that must give account." The obedience immediately due to magistrates, and to God, in their authoritative commands, is usually, if not always, expressed by some other word. But our author adds, "And the command to the elders, 'Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God.' To feed the church implies bearing rule. The same original word is used, when it is said of Christ, he shall rule them with a rod of iron."

To explain how the elders were to feed the church at Ephesus, he refers us to the manner in which Christ rules his enemies and the world, as stated in Rev. ii. 27. xii. 5. and xix. 15:

But did Paul indeed require those elders to rule with a rod of iron? or to pour out vials of wrath on all who refused submission to their authoritative results? Did he not rather exhibit his own instructive labours, night and day, in that church, as an example for their imitation? and command the elders to feed the church, as he had done, with knowledge and understanding? It is a question whether the apostle had the remotest idea of enjoining it upon them to exercise judicial authority in a joint capacity. But, it is said the original word, *poimaino*, used by the apostle, signifies judicial, and kingly authority. This, however, is its secondary meaning; and this is the meaning of the word as used by John in respect of the government of Christ. But Paul has doubtless used the word in its primary meaning, which signifies to feed; to feed as a shepherd. This appears almost undeniable, if we consider his words in their connexion; and quite undeniable, if we consider the original words of our Lord's repeated commands to Peter on the same subject. In commanding him three times to feed his lambs, and sheep, he used the word *bosko* twice, which signifies to feed only; and he used the word *poimaino*, but once; restricting it thus to its primary meaning, by placing a definite word, signifying to feed only, before and after it. It is added by our author,

"That Christ has united the two duties of ruling and teaching," is also implied in the character required of a bishop, as "one that ruleth well his own house. For if a man know not

how to rule his own house, how shall he take care of the church of God?" It is obvious to remark, that this verse, in opposition to the plan under review, intimates, that an individual pastor may take care of a church; and that the apostle, in noticing the qualifications of ordinary officers in the church, speaks of a bishop in the singular, and of deacons in the plural, as if one bishop, and a competent number of deacons, were to be ordained by Timothy in every church. This passage then does not suggest the idea of a joint pastoral authority. But as to the authority of an individual bishop, we have no dispute. This authority, however, is exercised, not on the floor of council: but in the pulpit, in the meetings of the church, and in exhorting from house to house.

The bishop rules, in many respects, like a father; by precept, by example, and by all the motives of an affectionate care, impartially exhibited. Partiality, and the want of system in a parent's government, tend to destroy the unity, and peace of the family. A man so deficient in family government is not fit to take care of a church; as by his partiality and want of system he would destroy the unity of the spirit. Some, however, are led by this passage to suppose that a bishop is invested with the judicial authority, and absolute sovereignty, of a parent. But, let them attend to things in connexion, and examine the distinct parts of church government in a comparative view; and if they find that Christ has committed the judicial power, not to the pastor,

but to the church; they must certainly conclude that he has reserved rights for brethren, which he has not reserved for children; and, therefore, that bishops have not the authoritative claims of parents.

The power recognized in the church, and the natural rights, if they may be so termed, secured to the brethren by Jesus Christ, and by Paul; are passed over in silence by our author. Yet to these scriptures, directly in point, as to its proper tribunal, we think this subject should be referred for decision. Such scriptures, as those above considered, seem to respect what may be called the *declarative authority* of gospel ministers in distinction from the judicial authority in the church. A refer-

ence to the council at Jerusalem, called for a special purpose, neither of discipline, nor of ordination, composed in part of apostles, and under the superintendency of the spirit of inspiration, we think to be inadmissible on both sides of the present question.

We perfectly agree with Mr. E. H. that a particular church is a congregation of believers, who meet by agreement in one place to promote their love to Christ, and one another. Standing on this ground, and attending to the institution of church discipline, as given by Christ in the xviiith of Matt.; how can we avoid the belief, that it is committed to the brethren, as a body, including the requisite officers?

R. A.

[*To be concluded in our next.*]

SELECTIONS.

A PRAYER MADE AND USED BY LORD BACON.

O ETERNAL God, and most merciful Father in Jesus Christ; let the words of our mouths and the meditations of our hearts be now and ever gracious in thy sight, and acceptable unto thee, O Lord, our God, our strength, and our Redeemer.

O eternal God, and most merciful Father in Jesus Christ, in whom thou hast made a covenant of grace and mercy with all those, that come unto thee in him; in his name and mediation we humbly prostrate ourselves before the throne of thy mercy's seat, acknowledging, that by the breach of all thy holy laws and commandments, we are become wild

olive branches, strangers to thy covenant of grace; we have defaced in ourselves thy sacred image imprinted in us by creation; we have sinned against heaven and before thee, and are no more worthy to be called thy children. O admit us into the place even as hired servants. Lord, thou hast formed us in our mothers' wombs, thy providence hath hitherto watched over us, and preserved us unto this period of time; O stay not the course of thy mercies and loving kindness towards us; have mercy upon us, O Lord, for thy dear Son, Christ Jesus' sake, who is the way, the truth, and the life.

In him, O Lord, we appeal from thy justice to thy mercy, beseeching thee in his name, and for his sake only, thou wilt be graciously pleased to pardon and forgive us all our sins and disobedience, whether in thought, word, or deed, committed against thy divine Majesty : and in his precious blood-shedding death, and perfect obedience, free us from the guilt, the stain, the punishment, and dominion of all our sins, and clothe us with his perfect righteousness. There is mercy with thee, O Lord, that thou mayest be feared ; yea, thy mercies swallow up the greatness of our sins : speak peace to our souls and consciences ; make us happy in the free remission of all our sins, and be reconciled to thy poor servants in Jesus Christ, in whom thou art well pleased : suffer not the works of thine own hands to perish ; thou art not delighted in the death of sinners, but in their conversion. Turn our hearts, and we shall be turned ; convert us, and we shall be converted ; illuminate the eyes of our minds and understandings with the bright beams of thy Holy Spirit, that we may daily grow in the saving knowledge of the heavenly mystery of our redemption, wrought by our dear Lord and Saviour Jesus Christ ; sanctify our wills and affections by the same Spirit, the most sacred fountain of all grace and goodness ; reduce them to the obedience of thy most holy will in the practice of all piety toward thee, and charity towards all men.—Inflame our hearts with thy love, cast forth of them what displeaseth thee, all infidelity, hardness of heart, profaneness, hypocrisy, contempt of thy holy word and

ordinances, all uncleanness, and whatsoever advanceth itself in opposition to thy holy will.—And grant, that henceforth, through thy grace, we may be enabled to lead a godly, holy, sober, and Christian life in true sincerity and uprightness of heart before thee. To this end, plant thy holy fear in our hearts ; grant that it may never depart from before our eyes, but continually guide our feet in the paths of thy righteousness, and in the ways of thy commandments : increase our weak faith, grant that it may daily bring forth the fruits of unfeigned repentance, that by the power of the death of our Lord and Saviour Jesus Christ, we may daily die unto sin, and by the power of his resurrection we may be quickened and raised up to newness of life, may be truly born anew, and may be effectually made partakers of the first resurrection, that then the second death may never have dominion over us. Teach us, O Lord, so to number our days, that we may apply our hearts unto wisdom ; make us ever mindful of our last end, and continually to exercise the knowledge of grace in our hearts, that in the said divorce of soul and body, we may be translated here to that kingdom of glory prepared for all those that love thee, and shall trust in thee : even then and ever, O Lord, let thy holy angels pitch their tents round about us, to guard and defend us from all the malice of Satan, and from all perils both of soul and body.—Pardon all our unthankfulness, make us daily more and more thankful for all thy mercies and benefits daily poured down upon us. Let these our humble pray-

ers ascend to the throne of grace, and be granted not only for these mercies, but for whatsoever else thy wisdom knows needful for us : and for all those that are in need, misery, and distress, whom, Lord, thou hast afflicted either in soul or body ; grant them patience and perseverance in the end, and to the end ; And that, O Lord, not for any merits of ours, but only for the merits of thy Son, and our alone Saviour Christ Jesus ; to whom with Thee, and the Holy Spirit, be ascribed all glory, &c. AMEN.

FRAGMENTS.

THE MALIGNANT INFLUENCE OF PROFANE SCORN.

How rarely do we find any possessed of a determined courage and resolution in opposing fashionable crimes ! How unwilling are the best to suffer shame for adhering to their duty ! What a variety of efforts will be made to escape it ! Contempt is disagreeable at any rate ; and it is intolerable to pride, some remains of which, capable of being irritated, are to be found in the very best men on earth. For this reason, the most established Christians do carefully shun all unnecessary society with wicked men, knowing how difficult it is to avoid sin in one shape or other. If such is the case with the best, how dangerous must the society of scorners be to all who are unable to bear them ; but especially to those who "have pleasure in them !"

It will not be improper here to observe, that one great reason why scorn and ridicule are so hurtful to religion, is, that

they attack things sacred through the medium of human weakness. True piety is in itself so venerable an object, that it is not possible to render it ridiculous, but by misrepresentation : however, as it is always, in this world, attended with human infirmity, this affords a handle to profane persons to load it with reproach. Their success, in this unhappy design, is no greater than may naturally be expected ; few are able to distinguish between a person and his cause, nor, indeed, is it possible to attack the one, without wounding the other. It evidently appears, that it is impossible to treat religious persons in general, or the expressions, forms, and rites commonly appropriated to religious worship, with scorn ; and not, at the same time, bring religion itself into contempt.

I do not mean by this to plead for approbation, or even indulgence, to any indecency, by which folly or vanity may abuse or disgrace the worship of God : far from it. I think every thing of that kind ought to be reprov'd with severity, and opposed with resolution ; but I contend, that it is infinitely more proper to treat it with abhorrence and detestation, than with scorn. Whoever will give himself this liberty, may easily find an opportunity, from the weakness inseparable from humanity, to throw off that reverence for God and his service, which it ought to be his chief solicitude to preserve and improve. There are many whose visible weakness is to be lamented ; and, perhaps, there is no human character at all so perfectly decent in every respect, but, by imitation, and a

little aggravation, it may be rendered ridiculous.

Let it also be considered that it requires far less comprehension of mind to expose the folly and weakness of others, or even to invent plausible falsehoods, and misrepresent them, than to reason with justness and propriety on the most common subjects: A very small degree of ability is sufficient to accomplish a scoffer, who is not restrained by any sense of duty. Nor is this to be wondered at, for there is always a sufficient number to whose understandings the most vile and miserable performance is perfectly adapted.

In support of all this, I could adduce many examples, abundantly known and familiar; but, for certain reasons, I shall only mention a very celebrated instance from antiquity. Socrates was certainly the wisest and the best man of all the heathens, whose characters have been transmitted to us. His behavior was such, as not only deserved, but seemed fit to command the esteem and veneration of all who knew him: yet was this worthy man successfully turned into ridicule, by a person, whose writings, which have come down to us, are to the last degree mean and contemptible. Nor was the effect merely transient; for in the opinion of many, this contempt paved the way for the hatred which his enemies soon raised against him, and which brought him to his death.

Dr. Witherspoon.

THE APOSTLE JOHN.

OF John the apostle a few valuable fragments may be collected. He was present at the

council of Jerusalem, which was held about the year 50, nor is it probable that he left Judea till that time. Asia Minor was the great theatre of his ministry, particularly Ephesus, the care of which church remained with him after the decease of the rest of the apostles. The breaking out of the war in Judea would probably oblige the apostle to bid a total farewell to his native country. While he resided at Ephesus, going once to bathe there, and perceiving that Cerinthus was in the bath, he came out again hastily. Let us flee, says he, lest the bath should fall, while Cerinthus an enemy of truth is within. The story is told of Ebion as well as Cerinthus; they were both heretics, and of a similar character. It is an easy mistake for a reporter of the story to confound the one with the other; but it is not easy to be accounted for, that the whole should have had no foundation. For the testimony of Irenæus, who had it from persons who were informed of it by Polycarp, the disciple of St. John, seems sufficiently authentic. Irenæus evidently believed the story himself; and I think the judgment of one who lived near those times, a man too of exquisite judgment, must outweigh the criticisms of all modern authors. The fashion of the age, humanely skeptical, and clothing profane indifference with the name of candor, is ever ready to seduce even good men into a disbelief of stories of this nature, however well attested. But let the circumstances of St. John be considered. He was a surviving apostolical luminary. Heretical depravity was deeply spreading

its poison. Sentiments, very derogatory to the person, work, and honor of Jesus Christ, were diffused with great perverseness of industry. What should the charitable apostle do? I apprehend, that he would have been forward to relieve the distresses of the most malignant heretic in the world. But to have joined the company of the principal supporters of heresy, would have been to countenance it. He well knew the usual arts of seducers. They were ready always to avail themselves of the seeming countenance of apostles and apostolical men, and thence to take an opportunity of strengthening themselves, and diffusing their poison. Such has been their conduct in all ages. Having no ground of their own to stand on, they continually endeavored to rest on the authorities of this or that great man of allowed evangelical respectability. Their artful conduct, clothed with the pretence of charity, points out to the real friends of the Lord Jesus, what they ought to do, from motives of real benevolence to mankind, patiently to bear the odious charge of bigotry, and to take every opportunity of testifying their abhorrence of their views. Humanly speaking, I see not how divine truth is to be supported in the world, but by this procedure; and I scruple not to say, that St. John's conduct appears not only defensible, but laudable, and worthy the imitation of all Christians. And it is agreeable to what he himself declares. He says in one of his short Epistles, addressed to a Christian lady, that if "any come to her house, and

bring not the true doctrine of the gospel, she ought not to receive him, nor bid him God speed, because to bid him God speed, would make her partaker of his evil deeds." His menacing language concerning Diotrophes, in the other Epistle to Gaius, breathes what some would call the same uncharitable spirit. And when I see St. Paul shaking his garment against the infidel Jews and hear him saying, "Your blood be on your own heads, I am clean;" and when I find him saying to the Galatians, "If an angel from heaven should preach any other doctrine, let him be accursed," and wishing that they were even cut off which troubled them, I am prepared what to think of the holy John's indignation against Cerinthus.

Indeed the primitive Christians were even more careful to avoid the society of false Christians, than of open unbelievers. With the latter they had at times some free intercourse, with the former refused even to eat. And we have already seen, how our Saviour commends the impatience of the Ephesians, who could not bear false professors, who had tried those who call themselves "apostles and are not, and had found them liars."

Milner's Church History.

ANECDOTE.

ÆSCHINES AND DEMOSTHENES.

There is not perhaps in the annals of the heathen world, a finer anecdote than that which is related by Cicero of Æschines and Demosthenes.—The former having been eclipsed by the superior powers of the latter, was

banished Athens, and went to Rhodes. Demosthenes, with generous affection, followed his vanquished rival, as he was taking his departure, and presented him with a purse of gold. But how much nobler the generosity of Æschines! After establishing a school of eloquence, he first delivered the oration he himself had addressed to the Athenians, which was received with admiration;

he afterwards delivered that of Demosthenes, which was heard with still stronger marks of approbation, and hailed with involuntary shouts of applause. I cannot sufficiently admire the reply of Æschines to the plaudits of the audience: "How much greater, said he, would have been your admiration, if you had heard Demosthenes himself!"

Relig. Monitor.

REVIEW.

DR. REES' CYCLOPÆDIA, VOL. VI. PART II.

(Continued from page 413.)

UNDER the articles CANAAN and CANAANITES, the American Editors have subjoined a few sentences, with a view to counteract some pernicious opinions introduced from Dr. Geddes and Gilbert Wakefield, relative to Noah's curse upon the son of Ham, and the extirpation of the Canaanites. To both these writers we apply what they have said of one, Dr. Geddes, that "he ought to be classed among notorious unbelievers; and his observations, if noticed at all, should be answered like those of other infidel writers. The suggestions and sneers of such a man are often remembered and repeated without their antidote." Wakefield's answer to Paine is a much more dangerous book to a certain class of readers, than the Age of Reason itself; and it is difficult to decide which surpasses the other in contempt of revelation, and hatred of the truth.

IN CANADA it is stated, we presume on the authority of Weld, that "some of the lower classes

of the French Canadians possess all the gaiety and vivacity of the people of France; but others have, to appearance, a great deal of that sullenness and bluntness in their manners, which is characteristic of the people of the United States." We are not prepared to concede that "sullenness, and bluntness of manners, are characteristic of the people of United States." Foreigners of much greater capacity and impartiality, and better opportunities of observation, than Mr Weld possessed, have entertained quite a different opinion of our character.

Additions are made to the article CANAL, containing some account of the various enterprises made in the United States to improve our inland navigation, and stating some of the advantages to be derived from works of this kind. Nearly ten pages of new matter is inserted. The original article is very long and elaborate.

There are few things worthy

of mention in this number. More errors of the press have met our eyes, than in the former volumes; not so many, however as to demand critical reprehension.

VOL. VII. PART I.

In CAPTURE useful additions are made from Grotius, Barbeyrac, &c. tending to answer the inquiry, "When does the property of a prize vest in the captors?" According to English and American laws, a condemnation by a court having jurisdiction, is necessary to change the property.

The province and city of CARRACAS, which were insignificant articles in the English edition, are enlarged by the insertion of much entertaining information.

Under the word CARD, the American editors have stated, that in the year 1786, a machine was invented in Massachusetts, for cutting and bending wire in a state ready for setting wool-cards, and that the invention was disputed by two persons, Foster and M'Clench. We state, that the invention existed several years before the date above mentioned, and that Mr. Ebenezer Chittenden of New-Haven, (Conn.) a venerable old man, now living, was the original inventor. Very probably improvements have been made; but that Mr. Chittenden was the inventor, we take to be an established fact.

CARLISLE, a town of considerable importance in Pennsylvania, is inserted; and an account of Dickinson College situated in it is given.

Copious and important additions are made to both the CAROLINAS. These states, and indeed nearly all the states in the American union, afford wonderful in-

stances of a rapid increase of population. North Carolina had less than 6000 inhabitants in 1710; it contained in 1808, as the American editors compute, not less than 550,000. The population of South Carolina is estimated at 425,000.

Our countrymen take it much in dudgeon, that the English Editors have given so unfavorable an account of the state of morals and religion in North Carolina; particularly by mentioning cock-fighting, horse-racing, gaming, boxing, and gouging, as prevalent vices in that state. There may possibly be some reason to complain, that two general and indiscriminate language is used; but we cannot think the character of our country has been materially injured in this article, unless it be an injury to relate the truth. We are told by the American Editors that horse-racing is much more discountenanced in South Carolina than formerly. If this be true, (and we hope it is) we sincerely rejoice at it.

From the best authority, we are led to conclude, that the state of society has been much improved in many parts of the Carolinas, in consequence of the revivals of religion, which have taken place there within a few years past. Whole neighborhoods, which were in the habit of breaking the Sabbath, and indulging in profaneness, riot, and drunkenness, now meet, with one consent, for the solemn worship of God, and the individuals exhibit, in their daily conduct, the power of christianity.

The three great evils in the southern States are, want of good preaching, want of good

common schools, and slavery. Whatever contributes to mitigate or remove these evils, will produce happiness for the present and future generations, in proportion to its efficacy; whatever tends to aggravate them will bring with it a proportional share of misery.

CARORA, a town of Terra Firma about 90 leagues west of Carracas, is enlarged by a particular description, taken from Depons. In the original article, Terra Firma is described as being in North America; but we presume this is a mere error of the press.

CASSIUS is treated in much the same manner as his fellow conspirator, Brutus. While the most convincing evidence of his excessive cruelty, rapacity, and extortion, is inserted, he is still complimented as being "an ardent lover of his country."

CATAHOOLA, the name of a small lake of Louisiana, is a new article; and contains a description of some large regular embankments of earth near a creek of the same name.

VOL. VII. PART II.

The additions made to this number by the American editors are very inconsiderable, (not exceeding two or three pages in the whole;) and none of them deserve to be particularly mentioned, in such a review as this, except some further account which is given of lake CHAMPLAIN, of a curious and useful nature.

An engraving of a lion, lioness, and their whelps, by G. Murray at the close of this volume, is one of the most finished pieces of the kind we have ever seen.

As we have no critical remarks

to detain our readers with, in this place, we beg to be indulged in some reflections which arise in our minds from the perusal of the lives of the two CATOS, contained in the number under consideration. These reflections we make not in the character of reviewers, but in that of Christians; and we make them, because it is agreeable to ourselves, and we hope not useless to others, to exhibit, on all proper occasions, the peculiar efficacy and glory of the religion which we profess.

It is to be remembered, that these two men were the constant boast of the heathen world, and their lives the standing topic of unqualified praise. They were described as being perfect patterns for imitation, and as embracing in their characters and conduct every thing dignified, patriotic, noble, and exalted.

Yet it appears from the testimony of Plutarch, Cicero, and other writers of unquestionable credit, that CATO MAJOR, or, as he is commonly called CATO CENSOR, was possessed of some very unamiable, not to say odious, traits of character. He was a cruel and unfeeling master, considering his slaves as mere laboring animals, and wishing to get rid of them when they were exhausted by age and service. Though professedly a strict moralist, he kept a female slave as a concubine after the death of his wife; but on his son's discovering the intrigue, and being offended at it, he took a daughter of one of his servants, and made her his wife. He was guilty of excess in wine, and expressly encouraged young men to visit brothels. Avarice was a passion which he indulged without re-

traint, amassing a fortune by exorbitant usury, and by other very sordid practices. In national concerns, he paid no attention to justice, taking it for granted that the Romans had the right, as far as they had the power, to conquer surrounding nations, and reduce them to the most rigorous servitude. His sentence, *Delenda est Carthago*, is a faithful specimen of the temper he manifested towards foreign nations. If all rulers were influenced by such a temper, every part of the earth would be continually drenched in blood.

CATO MINOR, or CATO UTICENSIS, was a great grandson of the preceding, and resembled him in many particulars. Among his faults it is sufficient to mention occasional drunkenness, his treatment of his wife, and his killing himself. The first needs no explanation. His wife, he divorced, that his friend Hortensius might co-habit with her, and married her again after the death of Hortensius. He put an end to his own life, because he despaired of resisting or escaping the power of Cæsar.

It is not denied, that both he, and his ancestor, were fairly entitled to the pre-eminence which they held, when compared with their cotemporaries, and with the heathen world at large. Nor is it our object to triumph over the infirmities and sins of our fellow-men, of any age, or nation. But the considerate reader of ancient history, cannot help observing, how low was the standard of morality, how narrow the principles of action, and how debased, in many things, were the most exalted characters, in the most propi-

tious times of the Grecian and Roman republics. Take the most perfect character of profane history, as exhibited in a professed panegyric, and how debased does it appear when compared with the benevolent labors, and the sublime virtues of a Watts, a Howard, or an Edwards. Even a well-bred infidel would be ashamed to take upon him, in a Christian land, all the grossness of character and conduct, which was common in the times of Plato and of Cicero.

We would never think of the peculiar blessings which we enjoy, without devout aspirations of gratitude and praise to God, that he has been pleased to "bring life and immortality to light by the gospel;" and that in his unsearchable wisdom and sovereign power, he has thus caused us to differ. Were it not for this distinguishing mercy, we might now be taught to consider it as the height of wisdom, to seek for refuge from adversity in the obduracy of stoicism, or the madness of suicide.

The salutary change which has been produced in the world by christianity, must have been produced by what is *peculiar* to christianity. How astonishing is it, then, that any who profess to be ministers of the word of God, should omit to notice, in their preaching, almost all that is peculiar to revealed religion, and should dwell principally upon heathen topics of mere morality!

VOL. VIII. PART I.

CHAPEL-HILL, a post-town in North-Carolina, is inserted as a new article; but within five pages we come across the same article in nearly the same words,

from the English Edition. The reason of the mistake is, that the latter is spelt *Chappel*.

CHARLESTON, the great commercial city of the Southern States, is rendered a very interesting and satisfactory article by the American Editors. They acknowledge themselves indebted for the greater part of the information it contains, "to an intelligent friend, resident in Charleston." This is the correct way of procuring information. No person can describe a large commercial place, as it ought to be described in this work, unless he has been for a considerable time a resident in the place, which he describes. We hope that every important town or city in the United States, which remains to be treated of in the Cyclopædia, will be committed to some gentleman able to give a good account of it, and willing to devote some leisure to a subject of so general utility. Geographies and Gazetteers, however correct and authentic, cannot be expected to furnish all the interesting particulars. If we are unable to furnish an account of our own country, we shall complain with an ill grace of the ignorance concerning us prevalent in Europe.

The situation of Charleston, its streets, buildings, charitable and literary institutions, police, markets, population, exports, and commerce generally, are noticed in a proper manner. Tables of Mortality for four years and a half, ending with 1807, are subjoined. There is an error in

not stating distinctly, that the Table for 1803 includes only the six last months of that year.

CHARLESTOWN, Mass. has several additions to that article as it stands in Morse's Gazetteer; particularly a full description of the State Prison, built in 1804 and 1805.

Many other towns of the same name, lying in different parts of the Union, are described from Morse's Gazetteer, as are most of the additions to those small towns in the United States, which have been inserted in that part of the work before us, which we have reviewed.

Under the word CHESTER, the American Editors have inserted a description of a town in Maryland, which afterwards appears from the English Edition, under CHESTERTOWN. The latter is the true name.

CHICABEE is stated from the original to be "a mountain of North America, in the state of New-England." So manifest an error ought to have been corrected.

We expected to have found some mention of the Rev. Dr. CHAUNCEY, the first President of Harvard College, a man of distinguished piety and learning; and of one of his descendants, the Rev. Dr. CHARLES CHAUNCEY, formerly a minister in Boston. We were disappointed, in the same manner, in not finding any notice of the Rev. Mr. BURR; about half a century ago President of Princeton College, New-Jersey.

(To be continued.)

RELIGIOUS INTELLIGENCE.

REV. GIDEON BLACKBURN TO DR. MORSE.

Maryville, March 10, 1809.

Rev. Sir,

AFTER placing my second school at the station last mentioned, I procured a white man to take the charge of their boarding, and watch over their morals, while from under the eye of the teacher; here, for upwards of a year, they have enjoyed the advantages of education and religious example, and I hope they are profiting under the means. Their number has usually been from 20 to 30, and their attendance here has been more uniform and constant, than at any place, at which it has been fixed.

Their abhorrence of vice has become so established, that if they see or hear any person engaged in wickedness, they with astonishment exclaim, "What a bad white man!" Shortly after the settlement at this place, the master married a very pious young woman, who promised to be of considerable service; but the prospects were short lived; in a few weeks it pleased God to call her to himself. This produced an effect on his mind, which was not effaced, until at length he abandoned the business in September—but without disadvantage to the institution, as it was immediately filled by a young gentleman of liberal education and eminent piety, who expects shortly to devote himself to the gospel ministry. The documents enclosed will give you a more full view of the progress of the schools in this year, than any statement I can make. The one is a letter from Col. Meigs, of May, 1808; the other a report of a committee of the presbytery of Union, who are appointed to examine the progress of the schools, at least once a year, and act as a board of Audit on my accounts.

In the winter of 1808, I found it necessary either to erect buildings at considerable cost for my Highwassee school, or remove it to Tellico Blockhouse, which had been nearly evacuated by the troops of the

United States. On this point I applied to the secretary of war, who gave full permission to use any buildings of the garrison for that purpose; there I removed my school, and have continued it ever since.

The number of scholars here has been usually for this season, from 30 to 40; and their progress in every branch of literature they have attempted, equal to any children of their age. During this season, a great question has been agitated in the nation, whether they should incorporate with the United States, and become subject to regular government? A large number support the affirmative, but those in the opposition, supposing the means used for their civilization have laid the basis of this business, are a little troublesome, and do some injury to the design we have undertaken.

A delegation of the nation has been at Congress with a view to a decision of this question; a final result is expected this spring, at a national council they have appointed. They are however rapidly advancing.—They have formed and written a code of laws, and will become men and citizens—(I wish I could say Christians) before they are aware.

The divisions on this subject have rendered the number of our schools less, than it would otherwise have been.

The principles of christianity are disseminating through the nation; but the case is very different from that at the first settlement of New-England. Then the savage had nothing but religious example in every white man he met; but here it has been the very reverse, except a very few characters. This in addition to the total depravity of nature, forms strong barriers against the reception of the gospel. May divine grace soon triumph in their salvation.

I am, sir, yours,

GIDEON BLACKBURN.

Two of your committee on the 1st of November, 1807,* attended at a sacrament in the lower end of the Tennessee valley, to which part of the scholars of the second school were brought and examined on the Monday after. The scholars who attended were 20 in number. Thirteen of whom could spell with great accuracy in any of the tables in the Universal Spelling Book. About the same number read the Scriptures well. Twelve repeated the shorter Catechism throughout, 10 of whom missed not a word; about 12 wrote a tolerably good hand. Three had learned arithmetic, as far as through practice. One the rule of three, and these last four the first method of calculating land in surveying. The remaining 7 had learned, some to spell, some to read and repeat questions with various progress. All had made good proficiency for their age and time at school. The majority had learned by memory a number of hymns and tunes. This school appeared to be orderly and under good discipline.

ISAAC ANDERSON,
MATTHEW DONALD.

JOSEPH B. LAPSLEY, *Clerk.*

Your committee the day after the examination of the second school, examined the Highwassee school. The number of scholars then present was 18, of whom twelve could spell well off the book, ten read the Bible and other books pretty well. Of this school ten could repeat the shorter Catechism in part, one only the whole, five wrote a tolerably good hand, one had studied arithmetic as far as through compound interest. The remaining six had made some proficiency in spelling and reading. The most of them for their age and time at school had made good proficiency. This school had been much larger a few days before the death of Doublehead a principal Indian chief, which had lately occurred; and the annuity of the United States was distributed about that time, which circumstances

* There has been a report since, but the clerk of the presbytery has not furnished me with it.

diminished the number of scholars nearly one half.*

ISAAC ANDERSON,
MATTHEW DONALD.

JOSEPH B. LAPSLEY, *Clerk.*

Your board of audit have examined the Rev. Gideon Blackburn's books of articles of the donations he received for the use of the Indian schools in the Cherokee nation and his expenditures; also his vouchers for the correctness of the entries, from December 1806, to December, 1807. In his northern tour of 1807 he received \$5,410. 40, as appears from two note books, in which the donations seem to be entered in the handwriting of the different donors. To which we refer you. In addition to this sum he has received from the General Assembly, General Government, and the Rev. Mr. Grant in favor of the Highwassee school, \$857. 95. He has expended, including the debts of our last settlement, \$2,959. 97. To which sum adding \$57. 95; there is a balance due to this school of \$636. 50. The credits in favor of the second school, including the credits of our last settlement (dividing the donations) 3,567. 16. The expenditures for the school 1,798. 34. Leaving a balance in favor of the school of 1,834. 54. For the correctness of this statement of expenditures we refer you to the receipts of the teachers and stewards, together with a letter of the secretary of the committee of missions of the General Assembly, which vouchers contain all the expenditures, as entered in his book, except some small contingent expenses, for which it would have been very difficult to obtain vouchers, as it is evident from the nature of the items, which see in his book to which we refer you.

JOSEPH B. LAPSLEY,
ISAAC ANDERSON.

April 12, 1808.

Garrison Highwassee, 8th May, 1808.

SIR,

AT the time of distributing the annuity goods to the Cherokees, and the conference with them on the

* The scholars away were the best.

subject of a cession of land in November last, it was expected that a great number of people would be collected, and, as I had an anticipation of this some time before, it was thought a suitable occasion for the Cherokee children under your superintendence to be convened in order to make some exhibition of the improvement they had made in the different branches of learning they had been instructed in, under the teaching of Messrs. Black and Dinnon by your order. The weather was unfavorable for the meeting; notwithstanding this about thirty fine children of both sexes assembled. I soon discovered that there existed an emulation betwixt the two schools. I only mention this to shew the identity of human nature, and that colour has nothing to do with the mind. It afforded very great pleasure to me and to a considerable number of gentlemen who happened to be here, from the adjacent states, to observe in these children decent and yet unconcerned confidence in their abilities to perform the parts allotted them. Their good and intelligent countenances seemed to say—*notwithstanding we are surrounded by a great many people, whose appearance is not such as we have been used to see, we believe these people are our friends, we feel therefore no embarrassment in exhibiting before them the parts assigned to us by our teachers.* The schools were examined and exhibited separately and there was visibly an emulation in the children of each school. Each school appeared happy in a consciousness of their superior attainments, but without saying so, or discovering any elevation of mind. The exercises were reading, spelling, rehearsing moral and historical pieces, and exhibiting specimens of writing together with their books of arithmetic and closing the exercises with singing a number of hymns, some of them very long. Of the Scriptures they read a number of chapters, I particularly recollect the 20th chapter of Exodus, and the 5th of Matthew. They read without hesitation or the least embarrassment, their articulation was good, and this was surprising as many of them never

VOL. I. New Series.

pronounced English before they came to these schools. In spelling they were generally accurate, if any one missed a letter, it was immediately corrected by one in the class. Their writing, to say the least of it, is equal to any other children of their age, a number of them are ready scholars in the ground rules of arithmetic. Some have gone forward in the ordinary course as far as vulgar and decimal fractions; with respect to singing their voices are good, and when we consider the number and the length of the hymns which they readily sing without book or prompter, we are compelled to admire their strength of memory.

It is impossible, sir (at least for me) after reflecting on what I have seen of these children, at this and sundry other exhibitions, not to be convinced that the minds of these people are capable of the highest improvement. The statue is in the block, and the persevering hand of ingenuity can give it an admirable form of existence; benevolence seems calling into the light of existence talents that have been long hidden in embryo. The characters of barbarism and ferocity, which had been deeply marked by the graver of time are about to be effaced, and replaced by characters expressive of the mildness and gentleness of the lamb. I think, sir, when you consider that near 100 of Cherokee children, now under your superintendence, have already made considerable improvements in letters, and that in a few years knowledge will be diffused amongst these people, it must afford you much satisfaction, a satisfaction the world cannot deprive you of, because it arises from a source independent of prejudice and narrow conceptions.

R. J. MEIGS.

SWEDEN

A RELIGIOUS Tract Society has just been established at Stockholm. They intend to print tracts in the Swedish, Finlandish, and, if possible, in the Laplandish language. They have commenced, by printing in the Swedish language two of the London Society's tracts, viz. "The Great Question answered," and the "Account of James Covey."

3 S

They hope soon to print some in the Finlandish tongue, as there is the most pressing necessity in Finland, which is likely to become the seat of war; and it is very desirable that the poor suffering inhabitants may enjoy the consolations of religion in their hearts.

It has been through the influence of the Religious Tract Society in London, that this Society has been

formed; and on receiving information of the same, they have voted 25 l. for their encouragement.

We hear with pleasure that "there are in Stockholm, not a few faithful, zealous preachers of the Cross. Religion is countenanced by the court, and many of the first people among the nobility. Numbers also of the lower classes know and love the Saviour." *Relig. Monitor.*

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

VARIATION OF THE MAGNETIC NEEDLE.

IN a former number of the *Panoplist*,* mention was made of a supposed change in the variation of the magnetic needle founded upon observations taken in the state of New York. Since that time the subject has been pursued, and observations have been repeated, which seem to indicate a similar result. The opinion, indeed, is so well confirmed, that the Legislature have authorized S. De Witt, Esq. surveyor general to give instructions and direct measures to be taken for the purpose of ascertaining the fact more fully, and of determining the direction and quantity of the variation. We have heard of no such change being observed east of New York. On the contrary it appears from recent observations taken at Cambridge and at Salem, that in these places the needle continues to pursue its accustomed direction. It is however recommended to surveyors, and others who have instruments and leisure, to direct their attention to this interesting subject. Its obvious connexion with navigation and surveying, and the frequent use that is made of it, in settling the boundaries of lands, render it highly important, that its direction and motions should be well understood. It is well known, that from the time the needle was first observed in this country, it has pointed several degrees west of north, and that this variation from the true

meridian has been constantly decreasing. It is equally notorious, that the needle is also subject to a diurnal motion, increasing in declination from sunrise till about two o'clock, when it is for a short time stationary, and returning again in the evening. This diurnal variation is greatest in the summer; and in good needles well suspended, it frequently amounts to twenty, and sometimes to thirty minutes of a degree. It is superfluous therefore to remark, that particular attention should be paid to these circumstances in determining the degrees and direction of the annual variation.

COAL MINES IN RHODE ISLAND.

VALUABLE and extensive coal mines have lately been discovered in the northern part of Rhode island.—"The veins of coal run nearly in the direction of east and west, and the stratum which is worked at present, appears to be about 14 feet wide; so little change has as yet taken place in the course of the vein, that there is every appearance of its improving, as they proceed farther from the surface: with only fifteen workmen, they can raise at present, from ten to twelve chaldrons of coal per day, besides keeping the mine free from water, from which they suffer little inconvenience.

"The character of Rhode Island Coal, is as follows:

"Its colour is black, or greyish black, with a metallic lustre, it

* Vol. iii. p. 335.

soils the fingers ; its fracture is slaty, but its cross fracture is conchoidal, and the sides of its natural divisions are sometimes covered with a ferruginous earth. It burns slowly, producing an intense heat, without smoke, and with a very light lambent flame ; but emits no sulphureous or

bituminous vapour, and, when perfectly burnt, leaves a very small quantity of grey ashes. The unconsumed particles of it, retain their original colour and lustre.

" Specific gravity from 1,450 to 1,750."

LIST OF NEW PUBLICATIONS.

ORIGINAL.

Clavis Mairiana, or Key to Mair's Introduction to Latin syntax. *Plane, anate, apte congruenterque scribamus.* By a young gentleman. N. York. T. and J. Swords. 1809.

An Oration delivered before the Washington Benevolent Society, in this City at Zion Church, on the 22d Feb. by Samuel M. Hopkins, Esq. price 20 cts. N. York ; Hopkins and Bayard. 1809.

A Treatise on Martial Law and Courts Martial, as practised in the United States of America. Published by order of the United States' Military Philosophical Society. By Alexander Macomb, Esq. Major in the United States' corps of Engineers, late Judge Advocate on several Special Trials, M. U. S. M. P. S. &c. &c. Charleston, S. C. J. Hoff, 1809.

The whole proceedings in the case of Olmsted and others, versus Rittenhouse's executrices, as contained in documents on record in the courts of the United States and Pennsylvania, together with the Act of the Legislature of the state of Pennsylvania, and other matters in relation to this important subject. Collected and arranged by Richard Peters, jun. Philadelphia, W. P. Farrand, & Co. 1809.

Journals of Congress. Containing the proceedings from Sept. 5, 1774, to Nov. 3, 1788 inclusive. In thirteen volumes. Price 26 dollars. For sale by Bradford and Inskeep, Philadelphia. 1809.

The Jewish polity completely overturned, and the sceptre reserved for Jesus Christ. A Discourse, delivered at Newburyport, Lord's Day Evening, January 29, 1809. By

John Hubbard Church, pastor of the church in Pelham, N. H. Newburyport, Thomas & Whipple. 1809.

A Sermon preached at Cambridge, on the day of the Public Fast, April 6, 1809, by Abiel Holmes, D. D. Cambridge, Wm. Hilliard, 1809.

Two Sermons, delivered on the late annual Fast, at Newburyport, April 6, 1804, by Samuel Spring, D. D.—"*Thy rowers have brought thee into great waters : the east wind hath broken thee in the midst of the seas.*" Newburyport, 1809.

The patriotic proceedings of the Legislature of Massachusetts, during their session from January 26, to March 4, 1809. Boston, J. Cushing.

Evangelicana ; or Gospel Treasury, containing a great variety of interesting anecdotes, remarkable providences, and precious fragments, selected chiefly from the London Evangelical Magazine. By William Collier, A. M. Pastor of the Baptist church in Charlestown, Mass. Vol. I. Boston, Hastings, Etheridge, and Bliss, 1809.

The relation of Children of Christian Professors to the Church, considered in four Sermons, by Joshua Leonard, A. M. Minister of the first Presbyterian congregation in Cazenovia. Utica, Seward & Williams, 1808.

A Short Enquiry why death is appointed to men in general, and why to good men as well as to others. A Sermon delivered at the funeral of the Rev. Levi Hart, D. D. Pastor of the church in the second society of Preston, who died Oct. 27, 1808, aged 70 years. By Joel Benedict, D. D. Pastor of a church in Plain-

field. Norwich, R. Hubbard, 1809.

Another Sermon on the same occasion, by Joseph Strong, D. D. Pastor of the first church in Norwich.

NEW EDITIONS.

Goldsmith's Works, vol i. being the eleventh volume of the Select Miscellanies. Boston, Hastings, Etheridge, and Bliss. 1809.

Vocabulary, intended as an introduction to the study of the Synonyms of the Latin Language. By John Hill, LL. D. First American edition. N. York. T. & J. Swords. 1809.

Analytical Guide to the Art of Penmanship, containing a variety of plates, in which are exhibited a complete system of Practical Penmanship, made easy and attainable in much less time and greater perfection, than by any other method in present use. Also an historical account of the origin and progress of writing and printing. By Henry Dean, professor of penmanship. Second edition, revised, improved, and enlarged. New York, Hopkins and Bayard. 1809.

The Holy Bible containing the Old and New Covenant, commonly called the Old and New Testament; translated from the Greek. By Charles Thompson, late secretary to the congress of the United States. Vol. iii. Philadelphia, Jane Aitkin. 1809.

Memoirs of the Rev. John Newton, by the Rev. Richard Cecil, 12mo. Price \$1; Philadelphia, Thomas Kite. 1809.

Elements of Natural Philosophy, by John Webster, with Notes and Corrections, by Robert Patterson, professor of Mathematics in the University of Pennsylvania. Philadelphia, T. Kite. 1809.

Select Reviews, and Spirit of the Foreign Magazines, No. 4, for April 1809. Hopkins and Earle, Philadelphia, and Farrand, Mallory, & Co. Boston.

The Christian Character Exemplified, from the papers of Mrs. Margaret Magdalen, A. S. late wife of Mr. Frederick Charles, A. S. of Goodman's Fields; selected and revised, by John Newton, Rector of St. Mary Woolnoth, London, from the second London edition, neatly bound, price 62 cts. Philadelphia, 1809.

The New Testament, in an improved version, upon the basis of Archbishop Newcome's new translation, with a corrected Text, and Notes critical and explanatory. Published by a society for promoting Christian knowledge and the practice of virtue, by the distribution of books, From the London edition. Boston, W. Wells, 1809.

An introduction to the study of the Prophecies concerning the Christian church, and, in particular, concerning the church of Papal Rome, in twelve Sermons, preached in Lincoln's-Inn chapel, at the Lecture of the Right Rev. William Warburton, Lord Bishop of Gloucester. By Richard Hurd, D. D. preacher to the honorable Society of Lincoln's-Inn. First American from the third London edition. Boston, Farrand, Mallory, & Co.

WORKS PROPOSED.

Mr. J. Cohen has in the press, a splendid edition of a controversial work, entitled, "Sacred Truths, addressed to the Children of Israel residing in the British Empire: containing Strictures on the New Sanhedrim, and causes and consequences of the French Emperor's conduct towards the Jews, &c. written by W. Hamilton Reid." Tending to prove, that the Jews can gain nothing by altering their belief; proving the local restoration to the Land of Promise; and clearly demonstrating that Bonaparte is not the Man—the promised Messiah.

Thomas and Rogers, and others of Easton, (Penn.) have issued proposals for publishing by subscription, a new and valuable work to be entitled the American Senator, or Select Debates in the Congress of the United States. To contain about 400 pages, at two dollars in boards, octavo.

Proposals are issued by J. Belcher, Boston, for publishing by subscription the Miscellaneous Writings of His Excellency James Sullivan, Esq. late commander in chief of this commonwealth; to which will be prefixed, an account of his life written by a literary friend. It will contain about 400 pages 8vo. 1,50 in extra boards to subscribers.

The Rudiments of Latin and

English Grammar ; designed to facilitate the study of both languages by connecting them together. By Alexander Adam, LL.D. Rector of the High School of Edinburgh. This work is now in the press, by Mr. William Andrews, Boston.

Joshua Belcher, of this town, proposes to publish, by subscription, the Works of the Rev. William Paley, D. D. arch deacon of Carlisle, with the author's Life annexed, in five vols. 8vo. on superfine woven paper, at 2 dolls. a volume in boards.

William Welis, and Thomas B. Wait, & Co. propose publishing a new Literal Translation from the original Greek, of all the Apostolical Epistles. With a Commentary, and Notes, philological, critical, explanatory, and practical. To which is added, a history of the Life of the A-

postle Paul. By James Macknight, D. D. author of a Harmony of the Gospels, &c. &c. In six volumes. To which is prefixed, an account of the Life of the Author.

Lincoln and Edmands of Boston, propose publishing a handsome edition of the complete works of Rev. John Newton, in nine vols. 12mo.

William Andrews has in the press, A General and Connected View of the Prophecies, relative to the Conversion, Restoration, Union, and Future Glory of the Houses of Judah and Israel ; the progress and final overthrow of the Antichristian Confederacy in the Land of Palestine ; and the ultimate general diffusion of Christianity. By the Rev. George Stanley Faber, B. D. Vicar of Stockton-Upon-Tees. One vol. 8vo.

OBITUARY.

TRIBUTE TO THE MEMORY OF MRS. MARY BROWN, WHO DIED, AT STOCKBRIDGE, MASS. SEPT. 4TH, 1807.

MRS. MARY BROWN, the sixth daughter of Mr. Ashbel, and Mrs. Abigail Wells of Hartford (Con.) was born June 27th, 1775. Favored with pious parents, who dedicated her to God in infancy, and who were uncommonly assiduous in watching for the souls of their offspring, she enjoyed advantages for religious instruction, which fall to the lot of few. During her childhood and youth, her mind was, many times, seriously impressed with a view of her sinfulness and lost condition by nature. But, naturally diffident, she was kept from disclosing to her parents, or any of her friends, the disquietude, which at times she felt ; and the gay circles in which, from the gracefulness of her person, and brilliancy of her mind, she was calculated to shine, soon called off her attention, so that the most important period of life to gain true wisdom was lost in folly and vanity.

At the age of 22 she connected in marriage with Maj. Henry Brown, a respectable merchant of Stockbridge, to which place she soon re-

moved. Here, she found herself in a new situation, placed at the head of a family ; but, still she retained a fondness for the fashionable amusements of life, and often expressed an unwillingness to part with them. In a little more than a year she became a mother. The importance and responsibility of her situation then rushed into her mind with a force, which she had no power to resist ; and from that moment an increasing sense of her ignorance, unworthiness, and depravity engrossed her whole thoughts.

Though her life had been characterized with decency of conduct and purity of morals, yet she now found herself a sinner—an unpardoned sinner. She was conscious of being an enemy to the true God, and his righteous government, and as such, in a condition infinitely unsafe, being momentarily exposed to his wrath. But, through the merits of the dear Redeemer, after experiencing, a number of months, an anxiety of mind not to be described, she found peace in believing, and publicly dedicated

herself and her little one to God. From this time to the event of her decease, she was an ornament to her christian profession, and the delight of her pious friends. It pleased God to prove her faith, by frequently bringing her into the furnace of affliction.

Her second child was taken away by a distressing death; under which affliction she manifested reconciliation to the holy will of God. Her fourth, an only son, on whom the hearts of its parents mutually doated, was seized, when one year old, with a most violent disorder, which for many days previously to its death, distorted its features, and destroyed its senses. This was to her a distressing scene, and occasioned a severe conflict in her troubled mind; but, distressing as it was, the sovereign grace of God, richly imparted, enabled her to rise above it, and with the most sweet serenity she gave up the child. While the painful event was passing, she often repeated the following lines, as expressive of the feelings of her heart.

*"Dear Lord, tho' bitter is the cup
 "Thy gracious hand pours out to me,
 "I cheerfully will drink it up;
 "That cannot hurt, which comes from thee.
 "'Tis fill'd with thy unchanging love,
 "And not a drop of wrath is there;
 "The saints for ever bless'd above,
 "Were often most afflicted here.
 "From Jesus, thy incarnate Son,
 "I'll learn obedience to thy will,
 "And humbly kiss the chast'ning rod,
 "When its severest strokes I feel."*

From this time, she appeared most eminently to grow in grace, promoting every thing of a religious nature, trembling and walking softly, and fearing the righteous judgments of God. She was, at length, suddenly seized with a complaint of the lungs, which, from the first attack, she was apprehensive would prove fatal. Though her friends were not greatly alarmed, she would often say, "I know this disorder is a consumption, and I cheerfully submit. If God has any thing for me to do, or to suffer, my life will be protracted. I willingly submit to any operations, experiments, or medicine, my friends

think best;—but, if the issue were left to my choice, I should not dare to choose for myself. I might live to dishonor my profession, and bring reproach upon the blessed cause I profess to love. Jesus doth all things well—he knows what is best for all his creatures."

In this frame of mind she almost uniformly continued, during two years of languishing sickness, patiently enduring long journies, and cheerfully submitting to powerful and painful operations, proposed by her physicians and friends. After raising some blood, which greatly alarmed one near her, she said, "Why do you start? I am willing to take every step my heavenly Father points out."

Without relaxing, in the least, from her usual excellent management, she employed a portion of her time, with a magnanimity astonishing to all beholders, in literally setting her house in order, convinced that she should soon leave it, for that journey, "from whose bourne no traveller returns." She studied to arrange the affairs of her family, in such a manner, as she thought would produce comfort, when her superintendence should cease. With her emaciated hands, many articles of wearing apparel were made, and laid by, for the use of her husband and children, when she should be no more. Her house continued, all this time, a pleasant resort to friends, and even the sick room was rendered delightful by her society. She often desired her female friends to sing particular hymns, in which she had taken great comfort.

A fortnight before her death, as the hour of her removal from all earthly scenes, seemed fast approaching, she made a most judicious distribution of her wearing apparel, and caused an inventory of her household furniture to be taken, for the benefit of her husband, who she observed, could not know, in so easy a way, what he had in his care. After this was finished, she said, "I never looked over my house with more pleasure. This was a part of my duty."

The next day, she desired her grave-clothes might be procured, and when the articles were brought

to her, and presented, by her sister, with trembling hands, she pleasantly said, "I have assisted in preparing a number for others, since the commencement of my disorder. Cannot I assist in preparing a shroud for myself?"—Then, with entire composure, she rose up, measured her length, cut out the garment, and gave it into the hands of a friend, who, in her presence, and with her advice and assistance, completed the work. She then said, "I have had some of the most pleasing reflections of my life, since this dress has been preparing. Oh! that I may be fitted to wear it."

But, she had her moments of trial and darkness, like others. The thought of leaving her four little ones, in a world, where they would be exposed to so many evils and snares, occasioned at times the most trying conflicts; but, she would often commit them to God, and say, "He is faithful. They will be taken care of." Her little infant, she said, by faith, she had cast upon the waters, in one of these days of trial.

Knowing the deceitfulness of her heart, she was frequent in self-examination, and when engaged in this important work, she was often heard to say—"Would my bible be so precious? Would every word be like honey to my taste, if I possessed no spiritual discerning? Would God's laws be so lovely? Would his government appear so just, so holy and beautiful, did I not love him?"

Several days before the closing scene, she was seized with a severe paroxysm, and the cold hand of death seemed to be upon her. Her sister, who had long attended upon her, being absent for an hour, was hurried back to take, as was supposed, her last farewell. She addressed her thus:—"I have made a great struggle to get back to life, to behold you once more. You are to continue in a world full of temptations and trials; but, I trust you will hold out in the faith, and persevere to the end. You will take a kind and motherly care of my children. You do not know how this thought has alleviated the pain of separation." She then turned her eyes upon her husband. "This," said she,

"must be death. I feel its cold hand approaching; but am not alarmed." Taking a ring from her finger, and putting it upon his, she asked him to condescend to wear it, for her sake, adding, "We have had a happy union, the happiest, perhaps, that ever subsisted between those who were not united in Christ. I have long fervently wished you might enjoy this blessing, and have often attempted to pray for it; but, a sense of my own unworthiness has many times, prevented my petitions." She then, thanked him for his uniform kindness, and took a most affectionate leave of him;—and having embraced her children, given them suitable exhortation, and bid them, and every member of her family, farewell, she seemed to wait for death.

Contrary to her expectations, her sufferings were not now to be closed. Several days and nights of distress were yet reserved, which she endured without a complaint, excepting an impatience to be gone. This she feared was very criminal. She asked her minister, (Rev. Dr. West, whom she ever styled her spiritual father, and whom she loved with a most filial affection) if she were wicked in wishing to be gone. He replied to this effect—"When any one is on a tedious journey, he did not know that it was wrong to wish to get home." This seemed to be a word of comfort to her. Hearing the conversation of her watchers, one of whom said, "Let us profit by this example," she waved her feeble hand, saying, "Not a word of praise to flatter such a worm. If there is cause for praise, give glory to God." To her christian friends, who came in to see her, she frequently dropped words of consolation, calling upon them to hold out in the faith.

When every reasonable wish had been granted, and every friend had arrived, whom she could expect to see, she praised God aloud for his innumerable mercies. On the last night of her life, from a persuasion that it would be her last, she desired some persons of calmness and fortitude, and friends to Christ, might be called to watch, and that some male friends might tarry, as company, for

her husband, as the night, she said, must be distressing to him.

A little before she expired, being asked how she was, she said, "I see my Lord and Saviour's arms held out for my support. Surely Christ is here. I am filled with Christ, and I love that blessed name. What a blessing to have those around me, who love him, and will love him, I trust, to the end—him who suffered the curse and all the agonies due to sin, that I may lie in this easy, calm

frame of mind, on this dying bed."—Her voice now almost failed; but she was distinctly heard to say—"I am happy—happy—joy—glory—Christ Jesus my Saviour." In her last effort to speak, she called upon her affectionate husband, with great earnestness to repent.

Thus ended the painful, joyful scene! Released from suffering, and, in the judgment of charity, ripe for glory, she was safely landed on the blessed shores of immortality. H.

POETRY.

"THE ROD OF AFFLICTION."

Revelation iii. 19.

When those who love the Lord and own
No other God but Him,
In prosp'rous tides are like to drown,
And faith can hardly swim;

The Lord, in mercy bends his bow,
' A sharpen'd arrow wings,
To wound the child of Heaven below,
Absorb'd in earthly things.

The wound inflicts a healing smart,
And with a bleeding mind,
Warms and awakes the fainting heart,
By woe's keen fire refin'd.

The soul is rais'd in prayer to God,
And with a streaming eye,

On Jesus casts its heavy load,
And seeks its rest on high.

He hears the cry; and to remove
Th' afflicting dart draws near;
Sheds thro' the heart his heav'nly love,
And hope succeeds to fear.

The mists of darkness from the mind
By light divine are chas'd;
Zeal moves with steps no more confin'd,
And charity's increas'd.

Then let me kiss the heav'nly rod,
And bless it, while I bleed;
It strikes me nearer to my God,
And makes me His indeed!

ONESIMUS.

SPRING.

.....

Hail, thou returning, balmy spring,
Drest in thy green array,
Ye fields adorn'd with loveliest hues,
All nature fresh and gay.

The little songsters on each bough,
Chant the Creator's praise;
The flocks and herds in meads below,
Their humbler voices raise.

The trees bedeck'd with various bloom,
Display their vernal suit;
Soon teeming autumn, hast'ning on,
Bends laden with their fruit.

The flowery landscape now unfolds,
A thousand beauteous dies;
Where'er we turn, mild lustre beams,
To feast our gazing eyes.

But when stern winter comes, behold,
These scenes are all decay'd;
Thus youth and beauty gaily bloom,
But only bloom to fade.

Then boast not of thy wither'd charms,
And make thy GOD thy Friend;
So shalt thou shine immortal, bright,
When time and nature end.

Mark, not a plant or flower is seen,
But speaks its Maker's fame;
The buzzing insect of the air,
His wisdom does proclaim.

Shall man, vain man, alone be left,
Not e'en his voice to raise?
Forbid it, mighty PARENT LORD,
Fill him with songs of praise.

J. A. C.

TO CORRESPONDENTS.

Nereus and *Berea* are approved and shall have a place, as soon, as prior obligations are fulfilled.

Anteus is under consideration. The request of "*A Reader*," shall be attended to in due season.

The several communications of L. N. are received, and shall have seasonable attention.